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INTERNATIONAL BIBLE STUDY.

July 3rd, 1881.——*Luke* IX. 51-62.

"When the time was come that he should be received up." *Lit.* "in the fulfilment of the days of his being received up." We read in Acts 1 that God hath put in his own power the times and seasons. God has a plan according to which the various details of his work of redemption are made to succeed each other. God has not put the times in our power except as he has given us explicit promises. We cannot always secure that the harvest will be when we desire it, but we know that it is always in order to go on praying, working and trusting. Peter does indeed speak of hasting unto the day of the Lord.

"He *stedfastly* set his face to go to Jerusalem." As though there were opposing influences requiring such a definite purpose.

"They did not receive him because his face was as though he would go to Jerusalem." These Samaritans considered it a reflection upon their own worship of God, upon Mt. Gerizim, that the Jews of the Northern parts should go to Jerusalem. Eight or nine centuries before, the ten tribes were similarly opposed to those who at that time wanted to keep the feasts of the Lord in Jerusalem. These Samaritans were not without some plausible arguments, such as might be drawn from the character of Herod the Great who had restored the temple. Dissentients generally find some plausible arguments, while they overlook some that are most cogent. It is said that there are about a hundred descendents of these anicent Samaritans; but spiritually they have a good many descendents seeking to be known as Christians while they lay another foundation than Christ. "James and John said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" The sons of Zebedee were indignant at the presumption of these outcaste villagers, denying the ordinary rites of hospitality and virtually denouncing Jesus as heretical. But perhaps after all, what aroused their feelings most, was their own share in the disrespect. It was *their* Master, *their* Leader, *their* cause that was made light of. Now that there is no special call for miracles their faith is abounding; they propose to call down fire from heavan after the manner of Elijah, to destroy this insignificant village. Ah what a blot it would have been upon the immaculate purity of our Gospels, if such an event were here recorded. That which was well enough in the days of Elijah, that by means of which a suitable lesson was conveyed to the people of his time, was altogether out of place in the history of the Son of God. He that had power to summon twelve legions of angels to overawe Pilate and the Jews, had power to bring from heaven lightning upon these villagers. But he came not as another prophet in the line of Moses, Elijah and the rest; but as the Anointed One, to endure the contradiction of sinners and overcome by non-resistance and love. He turned and rebuked them. At this point our authorized version suffers grievous spoil at the hands of the Revisers. The following precious words are all left out. "And said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." The three oldest MSS. (Vatican, Sinaitic and Alexandrine) omit. So much the worse for the MSS. we are disposed to say. Also the words "Even as Elijah did" are omitted. The Christian who has been getting his daily spiritual life from the English Testament, is ready to cry out "who steals my purse steals trash; but he that filches from me the precious words of the wisdom of God, robs me of that which not enriches him and leaves me poor indeed." However, the Revisers give us the words in the Margin, thus: "Some ancient authorities add: And said, Ye know nof what manner of spirit ye are of. Some, but fewer add also, For the Son of Man came not to destroy men's lives but to save them." For our part, we are not willing to surrender them until we have fuller demonstration of their unauthoritativeness. The words are wonderfully characteristic of our Lord's way of thinking and very different from what we would expect from an interpolator. They went to another village. It was probably night, the close of a weary day when rest and food were needful for them all; but Jesus is quite content to trudge on for some miles more till they reach a place less inhospitable.

"I will follow thee whithersoever thou goest." We have all made this profession; have we made it any more advisedly than this poor man? "Foxes have holes and birds of the air have nests; but the Son of Man hath not where to lay his head." How much we make of our comfort in these days. Formerly those who travelled expected to meet with discomforts by the way. But modern luxury is diligently contriving that all classes of passengers should have every thing made pleasant for them, and they may accomplish in a day what once took a month. Let all who propose to serve the Lord consider that it does not become them to shut their eyes to any opportunity of serving the Master because of discomforts and want of accommodation.

"Suffer me first to go and bury my father." Either dead or likely soon to die. How often have we known awakened men among the Hindus plead that they can make no public profession of their faith until a mother or other near relative should die. "Let the dead bury their dead." There are others who can perform these offices as well as yourself; you have a mission relating to the everlasting life of many. Go thou and preach the kingdom of God.

"I will follow thee, but"—this man is the representative of many who propose to follow the Lord, but must first be allowed to follow their own will in some thing; showing plainly that they are not prepared to give up self and let Christ be their one master. But a man who puts his hand to the plough must look forward; how can he guide the plough if he look back, if his mind is on something else? The Lord must be Master and director this moment, or there is little probability of his ever being so.

WEEKLY REVIEW.

—"A ministry whose fundamental aim and the fixed tendency of whose ministrations are not to convince men of their sin and hopeless ruin in sin, and thus to lead them to Christ, is a plant which our heavenly Father has not planted." So says Dr. Mahan in his book "Out of darkness into light." Here is an important truth that should be well apprehended by all preachers of the word. There are many whose hearers are ready to acknowledge themselves sinners, but who have no such conviction of sin as is here referred to. The true conception of sin is that it leaves man without any power to set himself right with God and creates a great gulf between him and God which he is utterly unable to bridge. Otherwise, why should it have been necessary that One in whom was all the fulness of the Godhead should take upon him our nature and work out salvation for us? To preach Christ truly it is necessary to preach him as the *sine qua non* of salvation; without him no reconciliation, no hope. But it is to be feared that there are many preachers of the Gospel, professedly, who altogether fail to set forth this absolute, moral bankruptcy, and who leave the sinner free to entertain the idea that the province of Christ is just to eke out what he himself has imperfectly wrought. The sin of man is to be estimated by the greatness of God; as thus estimated, it is infinite and demands an infinite atonement.

—What is wanted, says the *Daily News*, is a new drink, something cool, stimulating, faintly effervescent, of which we can drink a good deal without any bad results. To be sure, there is the claret-cup, the Moselle-cup, the champagne-cup and one knows not what all. Still the thirst is not slaked. The list of modern potations is something prodigious, yet the great and crying need of man remains unmet. This is a most humiliating confession. The difficulty with all the drinks that are stimulating, is that one cannot drink a considerable quality without bad results. Ah! there's the rub; these bad results. It is pleasant to be elevated, but anything but pleasant to be let down to earth again with a shock. In sheer despair the *Daily News* falls back on cold tea. Water, we observe, is never once thought of.

"What is needed is a new drink, as picturesque in its amber or purple deeps as a draught

of vintage that has been cooled a long time in deep delved earth. It must have the stimnlating effect of alcohol without the reaction, and must be not less agreeable to the taste than champagne cup. It has occurred to some speculative rather than experimental philosphers that a liqueur glass of very strong sweet tea in iced soda water might not be altogether a failure. Cold tea is capital stuff to walk on and shoot on, and in the form indicated might prove agreeable. Iced coffee is well known, but does not meet all requirements."

—A PAPER called *The Israel*, published in Bombay in Marathi and English, has an article, taken, we believe, from the *Jewish Chronicle*, which speaks of the revised edition of the New Testament as having less interest for the Jews than that of the Old Testament for which they must yet wait some years. He acknowledges however that the revised N. T. has many points of interest for the Jewish people. "The New Testament may be regarded as a branch of Jewish Literature worthy of study equally with the Apochrypha and Philo." Well, we shall be glad if our Jewish friends will study this branch of Jewish literature, especially with reference to this inquiry: To whom does God bear testimony, to Jesus and his apostles, or to the party that put Jesus to death and pronounced his Gospel an imposture? *The Israel* says that the chief changes found in the revision tell in favour of Judaism in the long struggle between Church and Synagogue. The evidence in favour of the Resurrection of Jesus is thought to be considerably weakened by the admission made that the last verses of Mark's Gospel are absent in the two oldest Greek Mss. How does this weaken the evidence of the Resurrection? Mark, in the first part of his last chapter, affirms the resurrection of Jesus as explicitly as in the latter part. Is there a single reader of the Gospel of Mark who doubts that he intended his Gospel to witness in favour of the resurrection? But there was no written Gospel in existence on the Day of Pentecost; on what testimony did the three thousand converts of that day, in presence of the prospect of suffering like the Master, openly stand forth as witnesses to the fact of his resurrection and recognize him as the risen Messiah? It is a great mistake made by Strauss and others, that the evidence of the resurrection of Christ depends mainly upon the texts in which his resurrection is stated at the close of each Gospel. If thewriter of the article quoted by *The Israel* would read carefully a little pamphlet published by the Tract and Book Society entitled "Is Christianity of God? Did Christ rise again?" he would see that if there had been no resurrection of Christ it would have been utterly impossible to account for the survival of Christianity, when the Galilean disciples had seen their Lord put to a felon's death. In this pamphlet the verses in question are left out of account, and the resurrection of Jesus is proved by facts that cannot be denied and inferences that cannot logically be resisted. The article in *The Israel*, noticing the account of the woman taken in adultery, speaks flippantly about it as "one of the most charming anecdotes about Jesus" and says it is now recognized as a late interpolation. In our remarks on the passage some time ago we pointed out how the passage came to be looked upon with suspicion and omitted frequently in copying. Stier denies that the account first became an integral portion of the Bible in the 4th or 5th century as some have affirmed. He says: It would be more correct to say cautiously that it often is wanting before the times of Ambrose, Jerome and Augustine. Jerome says it is found in *many* Greek and Latin codices. It is much less difficult to account for its absence from some Mss. than for its presence in others, except we admit its genuineness.

—OUR readers will be interested in the following note from Rev. Dr. Thoburn, Calcutta, 20th:

"The open air preaching case was decided to-day. The order of the Commissioner of Police was declared illegal, and the missionaries were discharged. The bench of magistrates was composed of two Europeans, one Mahomedan, and one Hindoo, and they were quite unanimous in their decision. The Government prosecutor talked of making an appeal, but it is extremely doubtful that he will do so. Meanwhile preaching will be resumed at once, and it will probably be many days before it is interrupted again by a police order of this kind. There are many rumors afloat, one of which is credited in well informed quarters, to the effect that the Governor General has expressed a strong disapproval of the course pursued by the authorities. Another rumor gives the Lt. Governor credit for opinions not unfavorable to the preaching. In due time a correct history of the whole affair may be written, but just at present there is a certain amount of mystery hanging over it, and no one can tell with certainty what was the inspiration of the anti-preaching movement. In the mean time it is enough for us to know that the restrictions have been swept away, and that the gospel has again found a free course, in Calcutta.

—SIR Wilfrid Lawson, in his place in the House of Commons, recently called the attention of the Secretary of State for the Home Department, to the case of a man who had been fined £25 and costs for illegally betting,—the evidence showing that the man had shouted three to one on the field and taken 1*s.* on Rochester and 1*s.* on Merryfield; and he asked whether the Police had instructions to carry out the law in a similar manner against members of either House of Parliament who might be found laying or taking the odds at the ensuing Epsom races. The Secretary got out of the difficulty by stating that the man had not been fined for betting, but for keeping a betting-stand. If betting is not illegal it seems strange that people should be punished for keeping stands for betting. Afterwards came up the usual motion for an adjournment of the House of Commons in order that the members might be able to attend the Derby races. In making the motion Mr. Power did little but pour out the vials of bantering sarcasm upon Sir Wilfrid for always opposing this motion. There were fourteen most important bills down for that very day when the members were eager to get to the races, and it is generally supposed that the future of Ireland is depending on the early legislation of Parliament. If Sir Wilfrid could keep down a little his exuberant humour it would sometimes be an advantage, though on the whole we fancy that the House bears with him better on this account than it would otherwise do. Here is an extract from the report given of Sir Wilfrid's remarks on this occasion:

He objected to this adjournment, because there was not a national feeling on the question. Many people, whose opinions were worth considering, objected to racing, and thought it demoralising. Last year the hon. member for Mid Lincoln said very good men patronised racing, but that did not make the thing good. (Hear, hear.) Every evil system that had maintained itself in this country had maintained itself for the long time it had done because good men had supported it. If all the Dukes in the House of Lords and all the bishops in the Church supported the turf, that, of itself, would not make it right. The system of the turf did more harm by way of demoralising than it did good by amusement. Its tendencies were bad, and ought not to be supported if it had a bad effect, on even the hon. member for Mid-Lincoln; for one day he happened to be reproved by the bishop because he was so led away by his love of racing that he had consented to act as steward of a steeplechase on Maunday-Thursday. (Great laughter.) How did they look to other countries? What a fuss they made when they saw anything wrong in any other country. If they took the beam out of their own eye they would see better to take the mote out of their neighbour's eye. (Laughter.) What he would say was "What thou doubtest do not." If they had a reasonable suspicion that a member was not orthodox they would expel him. (Laughter.) If they had a reasonable suspicion that this proceeding was not very dignified they should not do it. (Hear, hear.)

The motion to adjourn passed by a large majority.

—IT has been decided at a meeting of Professer Robertson Smith's friends, that sympathizers be requested not to secede from the Free Church but to agitate for the reversal of the obnoxious proceedings. Professor Smith declines the salary of the Aberdeen professorship.

—THE Free General Assembly have at length sanctioned a Hymnal. Dr. Begg fought to the last against uninspired hymns but was defeated by a large majority. Dr. Begg indicates the successive steps to prelacy, thus: first hymns, then organs, then liturgies, with sentences to begin them, and lastly prelates.

—THE Rev. Mr. Row of Madras and the Rev. Mr. Richards of Bangalore have been holding special services at Coimbatore with most encouraging results. "Many have been seeking the Lord, and the entire community seems pervaded with a deep religious interest." Mr. Row adds: "We are looking for still greater results. After-meetings and openly calling for seekers are an entirely new experience here, but the people have taken most kindly to these methods, and rejoice in the blessed results which have followed. All glory to God be given."

—INTELLIGENCE has been received of the death of the Rev. Dr. Moegling on the 10th of May last, in Esslingen, Germany, after an illness of five days. He was for nearly a quarter of a century a missionary of the Basel Evangelical Mission in Mangalore and Coorg, and was held in high esteem for his manifold labours and excellent spirit. He came to this country in 1836 and retired in 1860. We remember well the pleasant and profitable interview we had with him when he passed through Bombay on his way home. He was quite at home in the Canarese language and his work in that language did not cease when he left the country, but he has been engaged in translating into it up to a recent period. For some years after his return to Germany he was engaged in pastoral work. He still lives in the memory of many Natives in S. India, Christians and others, and is well remembered by many European Christians. He was born in 1811 and had just finished his three score years and ten when the Master bade him come up higher.

ASKATO
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NOTICES OF BOOKS AND REPORTS.

"*Conversations on Agriculture.*" This is the English title of a Marathi book by the Rev. S. B. Misal, published by the Bombay Tract and Book Society. 48pp. 12mo. These conversations are rather out of the common run. We do not find the locality indicated, but suppose that it is in the Deccan. The cultivators are Native Christians. The father dies in the faith of Christ, leaving to a much-loved son, besides some excellent advice, a field, the proper cultivation of which should support him and his mother. The book treats of the excellence of this vocation, and it might be well if some of the young men who are so eager to gain university honours, would consider the advantages of agriculture as here set forth. There is a proverb which embodies, in the author's opinion, a good deal of wisdom; it is to this effect: "First, farming; midst, trading; lowest, serving." There is a blending of religious truth with secular all through the book, the many allusions in Scripture to husbandry being quoted and explained. The different kinds of soil, agricultural implements, modern improvements, assessment, grain, manure, hedges &c. are successively considered. A good many lyrics are interspersed. The author has certainly not followed the beaten track in selecting a subject upon which to write. A good many topics are touched upon. The book will be found interesting and instructive. It might be used in schools. Price 1 anna.

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SATURDAY, JUNE 25, 1881.

REVISED NEW TESTAMENT. III.

Proceeding with our notice of the more material changes introduced in this revision, we may refer to Luke iv. 18. where the Messiah's commission, quoted from Isaiah lxi., reads thus: "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives." Here, in the authorized version, after "he hath sent me," we have, "to heal the broken-hearted." As the passage is found in its integrity in Isaiah, the omission does not make so much matter, though for our part we are sorry to lose it. Another omission in Luke ix. 54 is noticed in our International Bible lesson is this issue, and we need not here dwell upon it. Matt. xxiii. 14 is omitted: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore shall ye receive the greater damnation." Those who have to do with proof-reading, are familiar with the fact, that when a number of sentences begin with the same word or words, there is great liability on the part of the compositor to skip unconsciously one of these sentences. He sets up the first words, and then, when he looks to his copy his eye is caught by the words in a verse beyond that where he was, and he proceeds to set up from this verse omitting the one before it. Of course when copies had to be made by hand, there was the same tendency, and we can thus easily see how this 14th verse might be omitted. As this verse occurs in Mark and Luke, its omission here is not so serious. It is not in the S. and V. codices. The last half of the 11th verse of Mark vi. is omitted in the new version. In Mark ix. verses 44 and 46 are omitted: "Where there worm dieth not and their fire is not quenched," twice occurring. But the same words in v. 48 are retained. Acts vii. 37 is entirely omitted. Congruity seems to demand this verse; without it, the narrative makes the eunuch to be baptised without any confession of his faith in Christ. But as the verse is not in S. V. & A. our revisers did not think themselves at liberty to retain it. In Acts xxiii. 9 these words are omitted: "Let us not fight against God," and the introductory words are thus given: "We find no evil in this man: and what if a spirit hath spoken to him, or an angel?" In 1 Peter iv. 14 the following words are omitted: "On their part he is evil spoken of, but on your part he is glorified." Those who are familiar with Tischendorf's edition of the New Testament, will perceive that our revisers have accepted the readings of the S. V. & A codices where these agree. Most persons, we suppose, will be of the opinion that they could hardly have done otherwise, until we get some more ancient copy of the New Testament a thing which is certainly not beyond the bounds of possibility. In a future day some of the dismissed texts may be re-admitted. It is, we believe, a fact that almost the whole of the New Testament may be gathered from quotations made by the Fathers who lived before the date assigned to the oldest manuscript copy of the N. T.

A desirable correction is made at 1 Cor. iv. 4 where the common version says: "For I know nothing by myself; but am I not hereby justified." The new version has: "For I know nothing against myself." Paul says that he is not conscious of any thing wrong in himself; this however does not justify him; the Lord is the one to judge. 1. Cor. xi. 10 runs: "For this cause ought the woman to have power on her head, because of the angels." In the revision the passage runs: "For this cause ought the woman to have *a sign of* authority on her head, because of the angels." The words in italics are introduced to show the meaning. The veil on the woman's head wns a sign of her being under authority; she had a protector, we would say, a husband. It would have been well, we think, if the word *angels* had been replaced by *messengers*. See 2 Samuel xi. 4 where the words "messengers" is in the Sept. *angels*. Such emissaries of evil found their way to the meetings of the Corinthian Christians, and this was a reason why the women should be veiled.

Some that are any thing but favourable to the claims of the Chr. scriptures, fancy that they have an opportunity afforded by the appearance of this new version to make it appear that there is very little certainty or fixity belonging to the text of the New Testament, and that consequently it cannot be regarded as having that divine authority which is necessary in a revelation. And perhaps some ill-instructed Christians may tremble at the thought of the liberties taken with a version which they have looked upon as the word of God. To all who belong to either of these categories, we would remark that it has never been claimed that a translation of an inspired book must itself be inspired; or that those who made copies of the inspired text were secured against the possibility of making errors in the transcription. These liabilities have always been recognized by thoughtful persons. We believe that the Scriptures of the Old and New Testaments were inspired, and that there has been such providential superintendence of the work of transmission, transcription, and translation even, as to secure the preservation of the inspired word without any such changes as would vitally affect the great body of truth therein contained. Christians show their confidence in the Scriptures as from God, by sparing no pains in order to obtain the fullest testimony regarding the original text. We cannot give men commonsense or spiritual insight, and may expect that foolish men will continue to talk foolishly about things which they do not understand. But we believe that the publication of this revision, defective as we think it in some respects, will tend to deepen the confidence that sincere Christians have in the Bible as the word of God.

APOCALYPTIC SKETCHES. XXXV.

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." xv. 4.

This is the closing portion of the song sung bv those who stand upon the sea of glass mingled with fire, having obtained the victory over the ramifying and insidious influences of anti-Christ present every where in in Christendom. Ws observe that in the revised version, for "stand on the sea of glass," there is "standing by the glassy sea." If we accept of this rendering the representation will be that the triumphant ones have passed through the sea to the other side. In Rev. iv. the sea of glass is "before the throne of God." The preposition is *epi* upon and we think that the victors are shown to us standing on the sea of glass. The song of the victors is given in the revision thus:

"Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest."

We learn something of the character of these singers from their song. They are altogether absorbed in the apprehension of the perfections of God. God is all in all. "Great and marvellous are thy works." They are lost in admiration of the works of God, and find greatness and wonderfulness only in them. The world is absorbed in its own works and is lost in wonder as it contemplates the great Babylon which it has built, the stupendous changes wrought out in these latter days bringing all nations into easy communication by its telegraphs, railways and canals. The man of this century looks upon the ages that went before him as the successive layers of a pyramid upon whose summit he grandly stands, monarch of all he surveys. The spirit of the age demands admiration and manifold concession from the people of God. Bnt the children of light see the hand of God in all the events whereby this world is being prepared for the manifestation of God's righteous judgments; even in the inventions and processes by which the face of the material world is being so changed. God's ways are vindicated in their consciousness as true and right, though much

mystery seems to be connected with them in the eyes of those who are not heaven-taught. God is declared to be the king of saints by his revelation in the saints; the king of nations by the providences through which in answer to the prayers of his people for the diffusion of the Gospel he makes all nations accessible to his servants and his word; and he is the King of ages, inasmuch as the diligent students of his word find the evidence that one divine plan has had to do with all successive dispensations. "Who shall not fear thee, O Lord, and glorify thy name?" Were the people of Israel compelled to fear Jehovah on Mt. Carmel, when fire fell at the prayer of Elijah? God will yet speak, not to one nation but to all, in a voice that none may mistake, and every knee shall bow, every tongue confess that Christ is Lord to the glory of God the Father. "For thou only art holy." God is not merely the holy God but there is no holiness save such as proceeds from him. No creature has holiness in himself; no redeemed man has any other holiness than that which he derives momently from God in Christ, nor ever will have. For God only is holy. If we imagine we have got something of the nature of holiness, our own, tenable apart from Christ, the sooner we get rid of it the better and recognize Christ as made of God unto us wisdom, righteousness, sanctification and redemption. This is the testimony of those who have gotten the victory over the Beast, over systems of merit and works of supererogation and mediatorial Marys and beatified advocates of sinners. "For all the nations shall come and worship before thee." What a comfort to the people of God, when the judgments of God are being poured out on Cristendom, that the grand result will be the universal triumph of the Gospel. The first effect of the judgments would appear to be in the Church of Christ, making believers acquainted with the all-sufficiency of their Leader and Commander. For *judgments* the new version has *righteous acts.* The Greek word is *dikaiomata,* lit. righteousnesses. The singular is used in Rom. i. 32 where it is well expressed by judgment, and we think judgments may stand here. God makes known his sentiments regarding men and things by his word, by the acknowledgment of those who are governed by that word, and by national and individual chastisements upon those who set themselves against the decisions of his word. There shall be a world-wide demonstration of the judgments of God regarding men, and the words of him that died upon the cross at Jerusalem will be found to be the words of him who has all power in heaven and in earth.

REMINISCENCES. CXXVII.

DIARY, New York, 1846.

Sept. 27th. I want, now and henceforth. that my faith should be unaffected by the presence or absence of visible means. It is no harder for God to find means to any end soever, than it is to keep this globe in motion. There has been a great deal of unbelief in my mind with regard to objects, when I could discover no existing means by which they could be brought about. I must pray just as though I saw the means all about me. And I do; for do I not see God all about me?

Another thing: My faith is very apt to wait for some intimation that He has begun the accomplishment of my desire, before it waxes very strong. (Strong, I mean, comparatively.) This is no genuine faith. Elijah, when he found that there was faith in him for an immediate opening of the heavens, bade Ahab get him up to his palace; this was what he called the sound of rain; yet there had appeared no indication whatever, in external nature, of approaching rain. Those that bare the ark had to enter the Jordan before the miraculous separation of the waters began. To look at, they were carrying the ark of God right into the flood. God suffers all nature to arm against faith, in order that the power of faith may be manifest in overcoming all nature. Has our faith the approbation of His word? then omnipotence is with it.

The doctrine of 'the trial of our faith,' is one, I think, very little understood in the church. And a great deal of the wicked unbelief existing, has its origin, I think, in the forgetfulness of the great distinction between trying faith and not answering it. Men offer what seems to them the prayer of faith and they see no answer; then they lose confidence in God, the importance of prayer diminishes in their eyes, and they fall into the most dreadful and alarming of all habits, that of offering prayer and not expecting answers, and thus every day unbelief gets new authority over them, though it may be unsuspectedly. All their views of the promises are affected; they seem no longer to mean what they once hoped they might mean. If there be any where lurking within us, a secret thought that we have tried the promises and found them wanting, let us banish it as we value our souls. It is an impeachment of God; an assault upon the stability of the universe, which consists, by necessity of nature, in the truth of God. That it is false, may be made apparent, The prayer which was unanswered, was either the prayer of faith or it was not. But that it was not of faith, appears from the fact that we lost all confidence and ceased to expect any thing. God tried it and there was found nothing but chaff. That is faith which can stand the trial of faith. If does not stand it, it was right in God not to answer it. If it does stand it will prevail. When we offer a prayer we may expect two things; first, that God will answer it; but secondly, not without proving our faith.

October 1st. Br. W. called the other day, and it was a happy interview. Manifestly God has been with him. My unbelief was greatly rebuked when I heard him tell what had been done for him this summer. True, he has not been led to embrace my views about Christian assurance; but God has shewn his sovereignty and freedom by choosing other means to effect what after all I was chiefly concerned about, namely, more heart-union to Christ. Every day almost, some new answer to old and forgotten prayers, comes with a reproaching smile.

This evening, a season never to be forgotten. Blessings (may I not hope it) never to be lost. Oh the untold goodness of my Saviour. It should cause me to be sick with love. Every day some precious hour of unimaginable communion. This evening I was at the cross, famishing for new discoveries. First, there came this consideration, if you desire to know Christ crucified, you have God altogether on your side. The sufferings of Christ were the vast expressions of his love: to whom made? not to the world. They have eyes, but see not. But to believers. These manifestations of love were for the sake of his own. Christ endured these sufferings, not merely with reference to justice, that there might be propitiation, but also with reference to us, that we might know them and thus know the love he bore us. We love him because he first loved us. He loved us in order that we might love him. To this end, we must know his love. And therefore he wholly sympathizes with us when we desire the knowledge of his sufferings and death. That knowledge belongs to us, because the crucifixion was an expression of the divine character, addressed specifically to us. This knowledge bears to the glory of Christ the relation of means to end. For there is no glory where there is nothing made known. So the revolution of the earth on its axis, is less certain than the readiness of the Spirit to take of the deep things of Christ crucified and show to us.

Then came this view: The cross was the manifestation of an immutable nature. What is there exhibited is something that is, was, and shall be everlastingly. Christ did not love more, when suspended betwixt heaven and earth, than always before and always since. It was a perfect expression of the divine character, and therefore sufficient to all eternity. If we should see a cross erected, and Christ crucified every day anew, we would have no more evidence of divine love than we have. Such repeated demonstrations may be of value among men, whose dispositions are liable to change; but cannot be needed from an unchangeable God. Christ is at this moment for me what he was for me on the cross. That is, One whose desire for my happiness knoweth no bounds.

Then there came to me—and words cannot tell with what power, sweetness and force of assurance,—the passage, 'Who of God is made unto us wisdom and righteousness and sanctification and redemption.' Is Christ in me? The Scripture cannot be broken. Then wisdom, righteousness, sanctification and redemption are in me. In that moment I did not believe, I knew. Either Christ's love was limited, and Himself changeable, or he was in me to bless unto the uttermost. Then what mattered my own imbecility, ineptitude, folly? Boundless wisdom was in me, for Christ was made such to me. And how gloriously better to have him be my wisdom, than have wisdom all my own; for, by the nature of the human mind, its resources are not always at hand when needed; and indeed it is but a part of the mental stores that can be commanded at any one time; but if He be made unto me wisdom, (and the Scripture cannot be broken) I have always all that is needed. Then righteousness. Then sanctification. I saw clearly the non-necessity of sin. Yet not I, but Christ liveth in me. Reckon ye yourselves to be indeed dead unto sin. They that are Christ's have crucified the flesh with the lusts and affections.

Then came the delightful reflection, that nothing which God has done or will do, can exhaust this love. Nay, nothing bestowed can diminish it. When Christ is become wisdom, etc., it remains the same. After all that He has done for me, the same unabated desire to bless, dwells in him. Think of this, my soul, and be lost. Oh that the children of God would come to the cross. How few of them believe in their hearts in this unabated love. They freely offer the whole cross to the enquiring sinner, but proceed with regard to themselves as though they had made it smaller by what they had learnt from it.

The guilt of unbelief appeared in peculiar darkness. Faith glorifies the cross. Therefore faith, faith, faith, is the burden of the Gospel. Any thing less than the constant persuasion of unbounded love, is unbelief. Unbelief is the arch-enemy of the cross, seeking, ever and every where, to disparage it. It would strip God of his greatest glory. Faith in his wisdom, is wisdom; faith in his sanctification is sanctification. 'All things are possible to him that believeth;' this teaches that faith in his power is power.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR BROTHER,—I have just returned from Coimbatore where it has been my privilege to participate in a very blessed work of grace. At the closing service held yesterday morning, 48 persons of all ages, from 62 years down to 6, gave in their names, as those who during the past few days had been induced to "flee from the wrath to come," and accept the Lord

Jesus Christ as their Saviour. It was a most affecting sight to see these persons all sitting together. In several instances, husband and wife and 3 or 4 children, were amongst those, thus newly gathered into the fold of the Good Shepherd.

Many of these new converts are employed in the Coffee works of Messrs.———: these gentlemen are merchants carrying on a very extensive business in Coimbatore and other places, and all the members of the firm are I am happy to say, earnest Christian men. They attended all the services, and took a very deep and active interest in the efforts made for the salvation of immortal souls.

It was really a glorious sight, to see employer and employed kneeling side by side in the house of prayer, and mingling their voices together in fervent supplications at the throne of grace, in behalf of those who were seeking the pardoning favor of God. No doubt this precious ingathering of fruit is the result of the faithful witnessing and diligent serving which for years have been going on in this place. Well may the Lord of the harvest say:

"I sent you to reap that whereon ye bestow-
"ed no labour; other men laboured, and ye are
"entered into their labours, and herein is that
"saying true, one soweth, and another reapeth."

To God alone therefore be all the glory, for "Paul may plant, and Apollos water, but God alone giveth the increase. Eternal praises be unto His name for the privilege of sharing in the joys of harvest!

When the time came for us to depart, a number of the school children, with several adults gathered at the platform of the railway, and just before the train started off sang "The sweet Bye & Bye."

I am strongly pressed to visit Coonoor and Ootacamund as early as possible, for the purpose of evangelistic labors, and God willing, I hope to do so, early in August; in the meantime let me hope that your readers will fervently pray that the fire kindled at Coimbatore may increase and spread, until that whole country shall be in a blaze of religious excitement.

Madras, June 21. Yours.
I. F. ROW.

NOTICES.

We have received the following from the Rev. J. Smith, Am. Mission, Ahmednaggar:

A young man in the Theo. Seminary here who has acquired a fair knowledge of English by his own efforts, is in need of a simple Comentary, such as Henry's or Scott's. I know of no one more worthy to receive such and I feel sure that some one of your kind readers would supply one if they knew that the recipient were worthy.

The Rev. Dr. Murray Mitchell will D. V. preach in the Ambrolie church, opposite the Police Court, Girgaum Back Road, on Sunday morning at 7 o'clock in English; and in the afternoon at 4 o'clock in Maráthi.—All are cordially invited.

RECENT INVESTIGATIONS OF PARSEE ANTIQUITY. A Lecture on the above subject will be delivered by the Rev. Dr. Murray Mitchell in the Town Hall, on Monday 27th June, at 5-15 p.m. The lecture is open to the public.

M. E. Appointments for to-morrow: Grant Road 8-30 A. M. R. Sharman; 6 P. M. Shreves. ——Dean Lane 11 A. M. Shreves; 6 P. M. S. P. Jacobs.——Mazagon 11 A. M. Gladwin; 6 P. M. Bowen.

Quarterly Love feast at Grant Road Church on Thursday at 7-30 P. M. All are invited.

Received for the House of Hope Rs. 100 from the Bishop of Bombay.

Monthly Missionary Prayer Meeting. The monthly meeting for prayer in connection with the Bombay Missionary Conference will (D.V.) be held on Wednesday next (the 29th inst) in the hall of the Zenana Mission House (lately Major Oldham's) Girgaum at 6 P. M. Friends of missions are cordially invited.

Methodist Sunday-school Grant Road.—Lesson for to-morrow is the Missionary Lesson, published in the Berean Series, Luke ix. 1—6.

Received from C. S. for the Building Fund of the M. E. School, Bangalore, Rupees 5.

Epitome of News.

Saturday, June 18.

—The census returns for most of the Australian colonies are published in the Melbourne papers. The population of Victoria is 855,000. The increase for the decade is 124,000, or a gain of 17 per cent. New South Wales numbers 750,000. The gain has been 246,000, or at the rate of 48 per cent. South Australia has 277,500 inhabitants. The increase of 91,000 is equivalent to a growth of 49 per cent. The Tasmanian figures are, population 115,600, increase 16,300, rate 16 per cent. New Zealand has a population of 489,561, the increase being 90 per cent.

Monday, June 20.

—A telegraph reform is announced, from the first day of next month, when the charge for each word beyond the established minimum unit of one rupee for six words will be two annas per word. A town telegraph service will be established at a reduced rate "whenever there may be a demand," and the details will shortly be published in the *Gazette of India*.

—Government have decided to permit the establishment and working of telephone exchanges by private enterprise.

—The *Rast Goftar* hears that the Vyshnavas of Bombay have collected R 1,00,000 for the defence of the Maharajah who in charged with having bought the valuable contents of a bangy knowing them to have been stolen.

—*Bombay Gazette*; Rajcote, 18: In concluding an elaborate address, which lasted the whole of yesterday, Mr. Tyabjee, the counsel for the Maharaja, intimated that the question of the Court's jurisdiction to try his client, which he was not allowed to argue, had been sent up to Government, and if Government had not already communicated to the authorities their decision on the question, they would do so very soon. It is said that a petition has been presented to the Bombay Government on behalf of the Maharaja, protesting against the assumption of jurisdiction by the Court to try him, and that on that petition Government have already telegraphed a stay of sentence against the Maharaja until further orders, and that he will be released on bail till then.

—Whatever result the case against the missionaries at Calcutta may lead to, the *Bombay Samachar* is positive that it would end a race grievance. An impression in certain parts of India is not entirely absent that Government officers have hitherto used their authority to favour Christian preaching. The decision of the case now pending at the Calcutta Police Court will, however, determine the rights of preachers of all denominations, which the *Samachar* regards as a consequential circumstance of much religious and even political import.

Tuesday, June 21.

—*Times of India*; Calcutta, 20: Judgment was pronounced to-day in the open-air preaching case. The Bench held that the order given by the Commissioner of Police was *ultra vires*, and that therefore, the charge of disobeying it must be dismissed. Both parties applied for copies of the judgment, and the case will go up to the High Court. In the second case, for preaching in Wellington Square, the prosecution decided to offer no evidence. The defendants were, therefore, called up and discharged.

—*Bombay Gazette*: We are surprised that after the unanimous decision of the four Magistrates and the general expression of public opinion against his proceeding, Mr. Harrison should contemplate appealing to the High Court. There is one question which suggests itself: whether, in case of the superior Court confirming the decision already pronounced, the Police Commissioner, for misusing his power as a public servant, should not be ordered to pay the costs of the prosecution and the appeal.

—*Press Commissioner*: It is reported from Kandahar that on the 11th June a force from Girishk, consisting of two regiments of cavalry, one of infantry, and two guns met and attacked the levies under Muhammad Hassan Khan and Sirdar Abdulla Jan at Karez-i-Safed, the latter, after an engagement lasting three hours, were defeated with considerable losses. Abdulla Khan is said to the have been killed and his body found. Many other officers were killed and Hussan Khan is said to have been wounded. Hassan Khan did not take part in the fight, and appears to have retired to Naozad before it took place. A considerable number of prisoners were taken, among them being two Kandahari Sirdars. The losses on the Ameer's side were small.

—A system has been introduced in America, which, if it finds favour with business men, will render a much cheaper telegram tariff possible. A new American high-speed transmitter has been adopted, by means of which messages can be transmitted twice as fast as by the Wheatstone apparatus. The perforations are made in a double line on the ribbon instead of a single line, and it is claimed that this not only renders it possible to transmit messages in half the time previously required, but makes the message so compact that the "slip" can be read at the rate of 100 words a minute, instead of thirty, as formerly. The company who have been working in America with this high-speed apparatus state that on a single line between New York and Boston they have succeeded in disposing of 1,200 telegrams in an hour. These circumstances have rendered it possible to accept messages at a very much lower rate than that of the other companies, and they are now sending telegrams at 7½d. for twenty words, the names and addresses being transmitted gratuitously. The extreme simplicity of the Morse code, which enable any one to master it in a few weeks, has suggested the idea of introducing a perforator, of simple construction, for business men, who can thereby have their own telegraph clerk to punch the slip, which is then taken to the telegraph office, where it is charged at so much a yard, and on receipt at the other end the printed slip is delivered to the addressee, whose clerk translates it again, the company having nothing to do but to transmit it from one station to the other. This renders extremely cheap telegraphy possible and avoids many sources of error.

—*Bombay Gazette*: The s. s. Loch Rannoch, from London, arrived yesterday in harbour with her cargo on fire. The vessel is quite new, this being her second voyage to India, with above 2,000 tons of general cargo. It is stated that last Thursday about eight hundred miles from Bombay the Captain discovered that the cargo was on fire, and every effort was made to extinguish it, but it raged to such an extent that the Captain and crew had made preparations to abandon the vessel in case of emergency. The steamer was put to her greatest speed so as to reach Bombay as soon as possible."

Great attempts are being made to save the vessel.

—The Vaishnav Hindoos of Bombay had the privilege last Sunday of paying their homage to a Maharajah living at Matoonga. The number present is computed at 15000. The *Bombay Gazette* says: it was the privilege of only the favoured few to be admitted within the sacred presence of the "incarnation of Krishna," to whom they made presents in gold and silver.

Still smaller was the number of those who were allowed the supreme happiness of touching his holiness's feet. The crowd pressed forward to be near the object of their adoration, in order that they might have the good fortune to come in for a share of the curd which the Maharajah was pleased to throw upon them. Those whose zeal erred on the side of excess, and who, accordingly, were slow to move and make room for others, were summarily chastised by a few stout fellows stationed at the entrance, who swung their whips pretty freely about their heads to keep the passage clear. All these difficulties, pains, and penalties the people seemed to suffer with surprising meekness and resignation, born of faith. Next Sunday the Maharaj will hold the "ankote" festival, which is similar to the "chappan-bhog" ceremony lately performed at Neriad, when an even larger gathering of the devout Vaishnavs may be expected.

—*Times of India*: Rangoon: Rangoon advices repoat the arrival of steamer Pantanow from Bassein with the missing boat and crew of the light-ship Colombo, together with Captain Hyrimer and the remainder of the crew of the Neuve Dieppe. The captain's wife died from fatigue and exposure.

—*Overland Mail*, June 3: In Cyprus the Queen's birthday has been celebrated with great enthusiasm.

The Irish Land Bill has been before the House of Commons in committee during the week, one sitting being prolonged until five in the morning, and another until three.

Proposals for a revision of the Constitution, brought forward in the French Chamber of Deputies, have been rejected.

M. Gambetta, after delivering several lengthy speeches, has concluded his visit to Cahors.

The guns takeu at Potchefstroom by the Boers have been returned to the British. The Boers state that no thought exists of renewing the war.

Amongst the deaths recorded this week are; —Mr. H. Pease; Mr. H. H. Lindsay; M. Littré: and Lady Hill.

—The Calderon festivities in Madrid were brought to a close, on May 29, by a grand historical procession, which for splendour and interest is said to have surpassed anything that has for many years been witnessed in Spain. The march of the procession through the principal streets, which were elaborately decorated, occupied five hours. It consisted of deputations from every town council, guild, and literary, commercial, and official corporation in Spain. There were, besides, triumphal cars, allegorical statues on platforms drawn by horses, and soldiers in the uniforms of the seventeenth century. Owing to the crowded state of the streets, the soldiers had some trouble in maintaining order. At night the city was illuminated.

—On May 28 the Rev. Dr. Thomas Main, ex-Moderator of the Free Church General Assembly, died at his residence in Edinburgh, at the age of sixty-five. He was elected Moderator of the Assembly in May last year, and delivered his retiring address at the opening of the present sittings of the Assembly. Dr. Main was minister of Free St. Mary's, Edinburgh, and convener of the education scheme of the Free Church. He was much esteemed by the Church at large.

House of Lords, May 30; Lord Dalhousie moved for a select committee to inquire into the state of the law relating to the protection of young girls from artifices to induce them to lead a corrupt life. The motion received the warm approval of Lord Shaftesbury and the Bishop of Peterborough, and was agreed to after Lord Granville had stated that the committee would extend their inquiries to what was being done in England.

The population of London was 3,814,571 on April 3 last, and in 1871 it was 3,254,260, the increase therefore in ten years is 560,311. The districts north of the Thames now have a population of 2,548,993, the number in 1871 having been 2,286,568. The increase is therefore 262,425, and the decennial rate of increase nearly 12 per cent. London south of the Thames now has a population of 1,205,578, against 967,692 in 1871, hence the increase of population is 297,886, and the decennial rate nearly 31 per cent., which is not far from three times as high as that for North London.

—The P. and O. Company have built during the past three or four years from ten to fifteen thousand tons of new shipping, and they have at present contracts for about forty-five thousand tons; so that they are, as the chairman says, practically constructing a navy.

—A Scotch correspondent says that Professor Robertson Smith has accepted an offer from the Messrs. Black, publishers, of Edinburgh, to join the staff of the "Encyclopædia Britannica." It is understood that the engagement will not interfere with Professor Smith giving continued attention to his special line of biblical and philological studies.

Thursday, June 23.

—*Bombay Gazette*: It is telegraphed from Sophia that "M. Zankoff and other Liberal leaders in Bulgaria have been arrested for attacking Prince Alexander, and insulting the Government." There can be little question as to the meaning of this. Prince Alexander, it will be remembered, has violently suspended the Constitution he swore to maintain, and appealed (as is the manner of "saviours of society") to a National Convention, to whom he proposes to offer the alternative of accepting his abdication, or giving him greater despotic power. The Prince professes to be comparatively indifferent as to the result; but in the meantime he has arranged that the National Convention shall meet, not in the capital of the Principality, but at Sistova, a town almost on the Austrian frontier, and within easy reach of the nearest Austrian garrisons. He has also appointed five military governors called "commissaries" to "preserve order and guard the purity of the elections." In short, he has taken all the precautions usual in such a case; as it would be too absurd to give in, if the Bulgarians preferred the liberties secured to them by the Treaty of Berlin to Prince Alexander. To-day's news means, however, that in spite of all the methods adopted to "guard the purity of the elections," it is becoming evident that this is precisely what the Bulgarians, if not "purified" too much, will do, and so the *ultima ratio principum* is resorted to, and the democratic leaders are arrested "for attacking Prince Alexander and attacking the Government."

—Press Commissioner: News from Kandahar dated the 17th confirms the report of the defeat of Ayoub Khan's force at Karez-i-Safed and of the death of the General Sirdar Abdulla Khan. His body was brought into Kandahar, and there buried. Fifty-two prisoners had also arrived. The force under Ayoub's generals consisted of about 900 cavalry. A small force from Girishk had been sent in pursuit of the fugitives in the direction of Naozad.

—*Times of India*; Calcutta, 22: A Missionary Conference was held last night, and a statement was presented by a sub-committee previously appointed for submission to the Lieutenant-Governor. The statement after discussion and revision was accepted, and will be forwarded to-day. A resolution was passed, expressing sympathy with the five prosecuted preachers with congratulations at their success, and instructions were also given to the secretary of the Conference, Mr. Hector, of the Free Church Mission, to receive subscriptions from any wishing to help in defraying the law expenses of the case.

—The defendant in the Diseased Meat Case was yesterday fined Rs. 100, with the alternative of a month's rigorous imprisonment.

—A full description of what is called the "Immersion in Jordan water or the new baptismal ceremony" appears in the *New Dispensation*. "The Ceremony of Overcoming Temptation which was initiated on Tuesday, the 7th, was," we are told, "consummated on Sunday last. What began with Fire ended with Water. The typical destruction of carnality was naturally followed by the symbol of new birth. Fire killed and consumed the old man, Baptism evolved the new man. After Service in the Tabernacle the devotees congregated in the family Sanctuary. The minister took his seat on the *vedi* and offered a short prayer to the following effect:—'Eternal Spirit, we Thy pilgrim servants, desire to go on pilgrimage to the Jordan, in the Holy Land, for our redemption's sake. We desire to be where, eighteen centuries ago, Jesus, Thy son, was baptized. Gratify, Thou, our heart's longing, and guide us and cheer us in our pilgrimage.' The devotees then formed a procession, and solemnly moved on, singing a hymn with the accompaniment of the *mirdanga*, the conch shell and cymbals, till they reached the bathing ghaut of the *Kumal Sarabar*, the tank attached to the Sanctuary. The place had been decorated with flowers and evergreens, and the flag of the New Dispensation was waving in the breeze. The devotees took their seats upon the steps of the ghaut; the minister sat upon a piece of tiger's skin, stretched upon a wooden *vedi* erected for the occasion. Deep silence prevailed. It was near midday, the torrid sun burning overhead, when the minister—Babu Keshub Chunder Sen we suppose—"addressed his people," delivering a long harangue. We have only space for the opening lines "The minister" said:—

Beloved brethren, we have come into the land of the Jews, and we are seated on the bank of the Jordan. Let them that have eyes see. Verily, verily here was the Lord Jesus baptized eighteen hundred years ago. Behold the holy Waters wherein was the Son of God immersed. See ye here the blessed Jesus, and by his side John the Baptist, administering the rite of Baptism, and behold in the sky above the descent of the Holy Ghost. All three are here present, Father, Son, and Holy Spirit, spiritually united. Pilgrim-brothers, mark their union to-day on this hallowed spot, and see how the Water shineth in celestial radiance.

After this address the "Singing Apostle" poured water on the minister's head. "A number of earthen and metallic vessels were then filled with '*Santija*,' or Water of Peace. The minister came out of the water with his *Kamandalu* filled with the Water of Peace, and sprinkled it over the heads of the assembled devotees, all shouting together 'Peace, Peace, Peace.' Some of the devotees then reverently went through the Ceremony of Immersion, while the minister changing his dress put on the ascetic's yellow robe. The whole party having left, a number of ladies and children of the New Dispensation came to the spot, and, after Immersion and a short prayer, joyfully carried home the Vessels of Water."

—*Zion's Herald*, May 12: The first of last month witnessed the death, in Germany, of a man whose personal consecration, eminent devotion and excellent sense accomplished more for periled youth than any other man of his generation. This was Dr. John Henry Wichern. He was a theological student, and was ordained as a missionary in the city of Hamburg. He saw that the surest way of saving the lowest and criminal portion of the community was to rescue the boys and girls exposed to an impure moral atmosphere. He found an old cottage at the Horn, a short distance from the city, with uncultivated land around it. From the name of its former proprietor, rather than from its rude appearance, he gave it the afterwards memorable title of the "Rauhe Haus." Here he went to live, with his sister as house-mother. From the streets of the city he gathered twelve of the wildest little Arabs and took them into the cottage, making them his children, eating with them, studying with them and working with them. The effect upon them was wonderful. Without bars or corporal punishment he subdued them, won their love, and kept them from running back to the

city. After a time, with their aid, he built another cottage for a family of girls, and in the progress of years built up a village of children's homes, with chapel, work-shops and schools. He was at the head, also, of the city missions of Germany, and had a practical preparatory school of young missionaries of both sexes connected with his institutions, these students forming the instructors, elder brothers, house-fathers and mothers of his families, while preparing for their future scenes of labor. The success of his marvelous movement attracted visitors from various portions of Europe and the United States. Rev. Dr. Stowe visited his establishment and gave a very interesting account, in the educational periodical published by Hon. Henry Barnard of Hartford. Somewhat similar institutions were established in France and England, and in this country. The Lancaster Industrial School in this State, and the Ohio Farm School, were modeled somewhat upon this plan. Mr. Wichern commenced his work in 1833, and continued in it for nearly half a century. He has now rested from his labors, but his work will follow him while the world stands.

Friday, June 24.

—*Bombay Gazette*; Calcutta, 23: Under Government orders 66 of the refractory students of the Seebpore Engineering College, who have made submission, well be readmitted after rustication of six months. Certain complaints made by them as to dwelling accommodation will be satisfied.

The *Englishman* states that the inhabitants of twelve Sema Naga villages have raided, and burnt Lotha, a Naga village about fifteen miles from Wokha. Forty heads were taken by the Semas. A strong detachment from Kohima will probably be sent. It is feared that the raid will put the whole of the Lotha Nagas who are under our proteetion on the war path, and the country in a flame.

—The Anchor Line str. *Armenia*, new, 3,700 tons, arrived on the 22nd in 24 days from Liverpool.

—Deaths last week, 412. By cholera, 12.

—*Madras Mail*; Mrs. Adam and her daughters were accompanied from Blair Adam to Madras by Mrs. Elliot, who had been housekeeper at Blair Adam from the date of Mr. Adam's marriage or earlier. She was sixty-five years old, but she was not deterred by her rather advanced age from coming to India. She went in due course to Ootacamund, but her health soon broke down and she was sent back to Madras, and was embarked in the P. and O. steamer Poonah, an the 10th ultimo, for Southampton. The case was a very critical one, and there was, it was thought, just a chance of her reaching home, and recovering. But she succumbed in the Red Sea on the 25th ultimo, thus surviving her master, (who was with all his family, much attached to her,) by one day.

—"*Bombay Gazette*: A doubtful marriage in native high life is about to be celebrated in Bombay. The bridegroom is said to be the divorced husband of the daughter of a well known Hindoo gentleman, and the bride is the child of a noted Brahmin Christian convert attached to the American Mission. The doubt arises from the fact that the so-called divorce has been obtained not from a competent court of law (as required by the Native Converts' Act), but by "mutual releases"—a circumstance, we believe, without a precedent."

We understand that the divorce above referred to was obtained before the party had embraced Christianity, when the Native Converts' Act could have had no application, and that the validity of the divorce has been recognized in highest quarters.

—The *Sunday Mirror* (like the *Indian Church Gazette*) gives us up. He says: "Alas! for our contemporary's brains. We give him up. The New Dispensation is too much for his troubled intellect. How has he come to know that we pay the same honor to prophets, women, children and God?"

Well, because the *Mirror* said so. Devotees are required to bow seven times, 1st to Scripture; 2, to Prophets; 3, Woman-kind; 4, Children; 5, Enemies; 6, the New Dispensation; 7, God.

Selections.

A CHRISTIAN FAIR IN THE SUNDERBUNDS.

Having long had a desire to see the village work of the older Missions in Bengal, I very gladly accepted an invitation from Messrs. Hobbs and James of the Baptist Society to visit the Kudumdi Mela. This Mela has been in existence three years, and owes its rise to the Rev. Gogon C. Dutt. He said to himself why should not we start a fair, with Christian worship instead of Hindu idolatry. The Society came to his aid, and so far his project has proved a growing success. We had heard so many good reports of the work carried on that we were anxious to see for ourselves.

It took us five days to get over the 170 miles which lie between Calcutta and Khoolna. The way leads through the canals and rivers of the Sunderbunds. We saw little except mud and jungle, unless when some broad river gladdened our eyes by a fine expanse of water. Our boatmen seemed very timid of these rivers, and not without reason, if one might credit the stories of perils by waters related by our Baptist brethren. We had a storm before we reached our destination, but happily we had gained the shelter of a khal. In the open water I am afraid our boatmen would have lost their wits entirely.

Kudumdi is a Christian village of about 150 souls. It lies hidden in a grove of cocoanuts and mangoes, without anything to indicate that it is the outcome of fifty years patient Christian labor. The District of Khoolna under Gogon Babu's care contains three or four such communities with about 600 Church members.

In the middle of a paddy field were two long rows of sheds, at the top a dirty pool beyond which again was a great awning suspended on poles, from the centre of which depended a great chandelier. We as once recognized the bazaar, the natural baptistery, and the ecclesiastical edifice. The chandelier was as it were the acme of civilization in Kudumdi. A few glass bangles and sweetmeats made in the form of mosques, cloths and water pots—these seemed to be the staples of trade. The amusements might be soon reckoned up, a tiger on show in a wooden box, a horse race repeated nightly by three undersized skin-and-bone ponies, and a wonderful man who imitated the sound made when a snake kills a frog. The neighbouring Zemindars had got up four opposition Melas around this little spot and had made use of every attraction to prevent the people coming, but in vain. The attendance was not large, but it was evident that those who came understood that the preached Gospel was the main thing at Kudumdi.

On first arriving at the pavilion if I may so call it, I was struck by the compact and almost overpowering body of preachers and singers. They were after all, none too many, for preaching was carried almost without break from eight, in the morning till nine at night. There was a marked absence of argument and opposition. Only on one day some Mohamedan Moulvies came by appointment to contend for their faith. Poor fellows, I felt sorry for them!

In the evening the Gospel was sung rather than preached—this historical Gospel—and wonderful it was to see what power lies in the simple narration of Christ's doings upon earth. The shopkeepers drew together after the day's work, and listened intently from beginning to end seated on the ground.

The Christians of Khoolna are proficient singers, and many of their hymns are of their own composition. In the evenings they go out into the villages and sing and the people hear them gladly.

On the last day we had three baptisms. There were about 13 or 14 inquirers of different degrees of sincerity. It was touching to see one of them—a shopkeeper who had given up a sum of Rs. 700 and declared his intention to be baptized, escorted away by a compact body of his relations, that they might dissuade him from the irreparable step. The Christians followed him with their prayers, and later in the day one ventured to the village to see how affairs were going. His was sitting in a house surrounded by expostulating or supplicating friends, but his purpose was unchanged. Since then he has sent word "I am a Christian now, and to the day of my death."

Another inquirer, an old man, had sought the missionary in the days of his youth, but drawn back through fear. He was seized by a crocodile and dragged into deep water, where strange to say the animal let him go, and the mercy of God, to him thus signally displayed, had driven him to delay his decision no longer. He was baptized by moonlight just before we came away.

From what we saw it was evident that the Christian preachers and singers, would now have work before them in the villages. One inquirer said to another, "Come and live with me, and let us invite the singers to come, then before our own neighbours we will be baptized." One pleasing feature was the readiness with which the Christians go and live in distant villages to strengthen new converts and share their persecutions.

On our way back we called at the village of Thapshe, from whence two of those baptized the day before hailed. They were the representatives of two families, 18 souls in all who had become Christians together.

We talked and prayed with them whilst the neighbours gathered round and listened. The house next to theirs had been burnt down the night before. The man who lived there had collected his goods, and moved away, burning what he could not remove, rather than stay beside Christians.

One old man charged us with cheating the people. We softened him by singing to him, told him the story of the destroying angel and exhorted him to get the blood on his door-post. Since then we have heard that he also is minded to become a Christian. Thus the Gospel is spreading from one village to another in these Sunderl unds. One thing struck me as noteworthy. All the inquirers so far as I could see, had been under the regular preaching of the Gospel for at least two years. Does not this fact encourage us to stubbornly continue our apparently unpromising toil convinced that in due time we shall reap if we faint not.—(*Harvest Field.*)

J. A. D. J. M.

IRELAND'S REMEDY.

BY EARL CAIRNS.

I am old enough now to remember the commencement of the Irish Ch. Mission Society, and, speaking for myself, I will say that I have been a warm friend of it from the time when it began its missions under the energetic auspices of our never-to-be-forgotten and much-valued friend, Alexander Dallas. And the principle upon which I am anxious to support the society is this, that according to my judgment, among the many remedies for the ills of Ireland, I look with the most hope upon that which is proposed by this Society, the bringing of the knowledge of the Word of God and of the unadulterated Gospel of Jesus Christ to that part of the population of Ireland who at present do not possess it.

Now this society has during the past year been going through a crisis of an important kind, both in a material and in a moral point of view. You all know that Ireland has been suffering for several years from a succession of unfavourable harvests, and it so happens that

the part of the country where the pressure arising from those harvests has been most felt, is that very part of the west of Ireland where the principal work of this Society is carried on. The result has been that during the past winter very great suffering was felt by those among whom the society was working, and great exertions had to be made in order to meet that suffering. I am sorry to say that from the large public funds which were raised for relief in Ireland generally, those who are connected with this society did not receive as complete and adequate an amount of support as they were entitled to. However, I believe that, through the exertions of our friends, the material wants of those who were connected with the Irish Church Mission in Connemara were adequately supplied.

You are aware that we have for many months had great anxiety in reference to the state of Ireland. The lawlessness, I might almost say the anarchy, which has prevailed in certain parts of that country has filled the minds of all thinking men with great distress and even with alarm. Well, I hope we shall hear one thing at all events to-day that is encouraging amidst a great deal of gloom. I am very much mistaken if you will not hear from those who represent this Society that they are able to state that whatever may have been the lawlessness, whatever may have been the organizations for evil purposes throughout various parts of Ireland, not one person, old or young, who has been connected with the Society, taught in its schools, or brought up in its congregations, has joined in any of those lawless proceedings. The alarm which has prevailed in Ireland will, I believe, be found to have produced some remarkable effects. I think you will hear from various quarters that the loosening of the bonds of civil order throughout different parts of Ireland has had one result, if no other, namely, that of loosening the hold which the priests have had, especially upon the uneducated parts of the population, and those who were previously completely under the control of the priests have shown in consequence a much greater readiness than they had done before to receive instruction from the Word of God. I think you will also hear that, owing to the amount of distress which prevails in different parts of the country, and owing to the inability of owners of land to give the same amount of employment as they had previously given, there has been a great increase in the amount of population thrown into the towns, and especially into Dublin, and that the mass of the population who have been gathered together there have shown a most remarkable willingness to receive the instruction which this Society is able to give them. I have seen private accounts of the state of things in Dublin, and I cannot conceive anything more encouraging in the work of this Society than the readiness of the people—the readiness of the young, and, what is more remarkable, of those who have reached middle and even advanced life—to receive Scriptural instruction. Nothing more remarkable has come under my notice.

The above address, delivered at the annual meeting of the Irish Church Missions, held on Tuesday week, seems to us to present very clearly Ireland's present need and the way in which this Society seeks to present the remedy. *Word and Work.*

THE REVISED NEW TESTAMENT.

So important an event as the publication of a revised translation of the New Testament can scarcely be passed over, even in pages so wholly non-theological as our own. For the book is wider than all theologies, is the property of all schools of thought, is—historically, apart from its doctrine—the most interesting and important book in the world; and there is not a home of English-speaking men in which a new version is a matter of no moment.

The times are much changed since the Bible as a whole was revised under James II. Men well remembered then the days in which there had been for them no Bible, when only scholars had read it in the original tongues. After various tentative translations of which we need not here speak, each founded on the foregoing, the great revision known as the Authorised Version took the place which it has kept for more than 300 years. When it was finished the revisers issued the preface known as "The Translators to the Reader," drawn up by Dr. Smith (afterwards Bishop of Gloucester), but no doubt expressing the sentiments of all. It is a song, almost lyrical in its majestic and rhythmical prose, of delight and thanksgiving for good work done, a description of what the Bible seemed to those who had freed it from the chains of dead languages. Unhappily this preface—a very storehouse of vigorous English—is printed in but few editions of the Bible, and those costly and unwieldy. But whether as a study of the English of the time, as a statement of the views of the then English Church about the Bible, or as a judicious discrimination of what it is and what it is not, it ought to be far more widely read and known. One passage well deserves quotation for it marks the difference well between the phrases of that day and our own, between the enthusiasm of the then translators and the cold critical businesslike tone of the modern revisers.

"Men talk of" [the harvest wreath] "and how many sweet and goodly things it had hanging on it; of the Philosopher's stone, that it turneth copper into gold; of *Cornucopia*, that it had all things necessary for food in it; of *Panaces*, the herb, that it was good for all diseases; of *Catholicon*, the drug, that it is instead of all purges; of *Vulcan's* armour, that it was an armour of proof against all thrusts and all blows. Well, all that which they falsely or vainly attributed to these things for bodily good, we may justly and with full measure ascribe unto the Scripture for spiritual. It is not only an armour, but also a whole armoury of weapons, both offensive and defensive, whereby we may save ourselves and put the enemy to flight. It is not a herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of *Manna* or a cruse of oil, which were for memory only, or for a meal's meat or two; but, as it were, a shower of heavenly bread sufficient for a whole host, be it never so great, and as it were a whole cellar full of oil vessels, whereby all our necessities may be provided for and our debts discharged. In a word, it is a panary of wholesome food against fenowed traditions; a physician's shop, as St. Basil calls it, of preservatives against poisoned heresies; a pandect of profitable laws against rebellious spirits; a treasury of most costly jewels against beggarly rudiments; finally, a fountain of most pure water springing up unto everlasting life."

Again—and our readers will surely pardon us for introducing them to such vivid and delightful English—

"Translation it is that openeth the window to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water, even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered."

All this glow and colour and pomp of words has passed away; the present preface—is it once more drawn up by a Bishop of Gloucester?—is hard, unimaginative, and dry; it is not necessarily the worse for that reason, but it is different; a change has come over our whole manner of viewing religion and the things of religion; a new revival and a new departure are probably needed to infuse again a poetry and a fervour into speech concerning the things of God.

The translation of King James's revisers having been made under this exalted feeling of which we have spoken, was necessarily coloured by it, and the Authorised Version is universally admitted to be a very model of splendid English diction. "About its simplicity, majesty, gravity, harmony, and venerableness there can be but one opinion," wrote Dr. Newman before he left the Anglican Church, and he has since his adhesion to the Roman Church fully admitted how great strength is afforded to Protestants by the literary excellence of the version they use. But it was wanting in exactness; the New Testament, of which we now speak, was not made from a determined Greek text; "the dire years whose awful name is change" had forced on men of almost all schools the need of a new revision. The result, as far as the New Testament is concerned, has now been put before us provisionally, tentatively, and the final acceptance, rejection, or modification of the new version by the various churches and congregations concerned is still possible. But we do not doubt that mainly, and with whatever slight changes, the committee of revision have now virtually fixed the English New Testament for many years, perhaps many centuries to come. It has not as yet any authority, and the Bishop of London, speaking in his place in Convocation, is careful to point out this fact, to deprecate any attempt to use it forthwith in public reading, and to discountenance, as far as may be, any discussion of it till after maturer consideration.

On one point, indeed, assumed by his lordship, we are no means sure he is right. He, and every one else, speaks of the Authorised Version, but it was never authorised at all. Neither Convocation, nor Parliament, nor Royal Order in Council, ever imposed it on the Church. It was put out much as this new version is, and no doubt it was intended that proper sanction should be given to its reading. But such sanction was never given; it was adopted as a good translation, better than the foregoing, but the "appointed to be read in churches" is a mere unconscious fib, perpetrated by successive generations of printers. Therefore, though we quite agree with the bishop that a variant usage would be undesirable, uniformity is rather to be preserved by the consensus of opinion in agreement with his lordship than by insisting on an authority which really does not exist. And it is well to say this, because the fact that the present version possesses no ecclesiastical authority whatever may comfort some persons who regard as little less than sacrilege any attempt to vary what has long been to them so precious.—(*Overland Mail.*)

EDWARD IRVING'S CARICATURE OF METHODISM.

BY REV. DANIEL WISE, D. D.

In Carlyle's "Reminiscences" we find the following graphic account of a brief conversation on Methodism between that eloquent enthusiast, Edward Irving, and his semi-skeptical friend, the eccentric Thomas Carlyle. The paragraph in itself is scarcely worthy of comment, inasmuch as all who understand what Methodism really is, will see that it is not portrayed, but caricatured, both by Irving and his friend. But being found in a work likely to have many readers, and being also cited in papers whose editors regard it as a delicious tidbit for such as hate Methodism, it may not be unprofitable to expose the falsehoods which give it point. This is the paragraph:—

"We strolled pleasantly, in loose group, Irving the centre of it, over the fields. I remember an excellent little portraiture of Methodism from him, on a green knoll where we had loosely sat down. 'Not a good religion, sir,' said he, confidently shaking his head in answer to my question; 'far too little of spiritual conscience, far too much of temporal appetite; goes hunting and watching after its own emotions, that is, mainly its own nervous system; an essentially sensuous religion, depending on the body, not on the soul!' 'Fit

only for a gr ss and vulgar-minded people,' I perhaps added; 'a religion so called, and the essence of it principally cowardice and hunger, terror of pain and appetite for pleasure both carried to the infinite;' to which he would sorrowfully assent in a considerable degree. My brother John, lately come home from Germany, said to me next day, 'That was a pretty little *Schilderung* (portraiture) he threw off for us, that of the Methodists, wasn't it?'"

If Edward Irving had not been associated with Dr. Chalmers, one might suppose that it was not organized Methodism, but the Methodistic spirit, which he thus satirized. But his close intimacy with that great spiritually-minded divine, and also the type of personal piety which he himself professed to cultivate, precludes such a supposition. It was, therefore, the Methodism of the Wesleyan and Lady Huntington connections which he censured. But with this Methodism there is no evidence to prove that he had more than mere hearsay acquaintance. His brief life was spent apart from it. He knew it only as it appeared reflected and distorted in the mirror of popular prejudice. A nearer and personal view of it might have convinced him that the Methodism he thus misrepresented, except in its theological aspects and in some of its working methods, was in substance identical with that spiritual vitality which gave character and success to the ministry of his friend, Dr. Chalmers. He must, therefore, in all fairness, be rejected as incompetent, in the premises, to testify against Wesleyan Methodism.

With an ambiguity that resembled many of Carlyle's cloudy sentences, Irving charges Methodism with having "far too little of spiritual conscience." Seeing that conscience is a faculty, not of the physical, but of the spiritual, man, it is difficult to understand how Methodism could lack it, unless its disciples included none but persons whose moral sense was naturally defective. We presume, however, he meant not this, but that Methodists cultivated their spiritual affections so exclusively as to dwarf their ethical character. The falsehood of this charge is apparent to every student of the great Methodistic movement which he knows to have been a mighty voice appealing with starting plainness to the consciences both of dead formalists and avowed sinners. As Isaac Taylor—a wiser man than either Irving or Carlyle—expresses it, Methodism "was the waking up of a consciousness toward Almighty God." In thunder tones it proclaimed human guiltiness. With the energy of profound conviction it bade men repent, or accept the terrible alternative of damnation. And the effects of its appeals to the "spiritual conscience" of England was such a deep and widespread moral awakening as it had never known—no, not even in the times of the Reformation. This historic fact, therefore, confutes Irving's assertion that Methodism was "not a good religion," because it had "far too little spiritual conscience." In truth, it was its power to awaken dead consciences that made it an object of scornful hatred to all who were resolved to live in unrighteousness.

Irving's charge of over-much culture of emotions which were "essentially sensuous, depending on the body, not on the soul," is also a falsification of the real facts. Yet it has a somewhat plausible aspect because it is true that Methodism was, and is, and we hope always will be, an eminently emotional religion. But though emotional, it is *not* sensuous. Its emotion is not created by mere nervous excitement generated amid the rhapsodies of ill-regulated forms of worship. Exceptional examples of such sensuous emotion no doubt existed among some who had been lifted by Methodism out of the dregs of society. It must alsobe conceded that Wesley himself *tolerated* some singular emotional manifestations at the outset of his career, but only because they were associated with ethical fruitfulness in the lives of their subjects. Yet even in these cases he never *encouraged* them. His determination to cultivate a highly-developed "spiritual conscience" in Methodism, is demonstrated by his General Rules, which are grounded on the assumption that all genuine religious emotion must produce conspicuous obedience to the precepts of the Gospel,

If Irving had made Methodism a subject of candid study, he might have learned that its emotionalism grew naturally out of the Scriptural character of its life. Its Pauline theory of the witness of the Spirit, its enthronement of Christ as a living presence in the affections of the believer, and its confident hope of eternal life, implied emotions derived, not from the "body" or the "nervous system," but from the habitual contemplation of the sublime and bliss-inspiring truths of Holy Writ. The fountain of Methodistic emotion as illustrated in the experience and teachings of its recognized leaders is, "Christ in you the hope of glory." And he who censures it, condemns the emotional life of the apostolic church, with which it is substantially identical.

It is, we think, historically true that Wesleyan Methodism never produced so marked an example of religion with so little "spiritual conscience," as was in process of exhibition by Edward Irving himself, at the very time he sketched his caricature of it. Carlyle himself being judge, Irving's lapse, first into unintelligible mysticism, next into wildly-fanciful interpretations of prophecy, and finally into pretenses of power to speak in unknown tongues and to work miracles, was not so much a delusion of his friend's intellect as a series of efforts to keep up that remarkabe excitement which his pulpit oratory had created in London. "At any cost," says one of his biographers, "it must be kept up. To pause, were it for a moment to stasdy his whirling brain, was to fall. Every new effort demanded something equally great and stimulating for the next display." Hence came his plunges into unscriptural theories, maintained more by emotional agitation than by sound argument. Poor Irving! He was self-deluded. Nevertheless, the falseness of his position must have become so apparent to himself at last, that reflection upon it broke his heart. When only forty-three he died, without any apparent disease. And this is the man who caricatured Methodism as "not a good religion," because it had "far too little of spiritual conscience!" The simple fact is, that in thus speaking, Edward Irving was describing, not Methodism, but the religion he was promoting in his own church at London.

As to Carlyle's endorsement of Irving's caricature, it need only be said, that a man who could find repose of mind, as he professed to do, in Goethe's purblind philosophy, and was so enraptured with that author's gross and sensual "Wilhelm Meister" as to become its translator, was even lees competent to sit in judgment on Methodism than his enthusiastic friend, Irving. Carlyle was a graphic word-painter, a passionate admirer of force embodied in individuals, a hater of shams—albeit he loved in Irving, the greatest sham of his day—and a Jupiter in the use of big, ambiguous words and sentences; but he was neither a philosopher nor a disciple of the Lord Jesus. He had no sympathy with the Methodistic spirit. He did not understand its methods and aims. He was, therefore, no more competent to form a correct opinion of its character and effect than was that eloquent fanatic, Edward Irving.—(*Zion's Herald.*)

THE LAST OF Mr. KERRY'S LETTERS TO THE COMMISSIONER OF POLICE.

In answer to a more private letter from Mr. Harrison which it is not necessary to reproduce here Mr. Kerry wrote the following, intimating at the time that likely he would give it to the public. It was written after the last order had been disobeyed and is dated the 20th May.

"Your kindly intentioned letter reached me last evening. Before I took the action you refer to I had very seriously considered the question of its propriety and since your letter came I have carefully gone over the matter again. I regret to say that I do not see any other course open to me than that I have followed.

I feel deeply that my position in regard to you as the representative of the Government is a very painful one, which I only take up under a sorrowful sense of duty. I am aware that my action lays me open to a serious charge, and may possibly bring upon me blame and censure from those whose good opinion I would win and retain. I am however willing to bear whatever may come from my present course whether from friends or foes, for whatever my be the consequences to myself I am persuaded that the cause I wish well to will not suffer in the long run by this action.

Preaching in the Squares without licences in opposition to orders from the authorities has now been going on for three weeks nearly, and the act of disobedience is not, in my mind, much, if at all increased in heniousness, if it be henious, by a continuance of unlicensed preaching now. Could you think that the mere threat of prosecution would be at all looked upon as a reason for discontinuing what we were already doing in disregard of orders which had been made known to us by the Police? If there be greater lawlessness on the part of the missionaries now it is your act which has forced it upon them. They have peaceably pursued their work without interference for a long course of years, and you newly come to your high office have signalized your entrance upon it by making yourself one of that party whose avowed object it is to stop all preaching by Protestant missionaries in certain places. We have tried remonstrance and have assured you of our wish to be on the side of order but have declined to submit to humiliating and novel restrictions of our work. We were led to expect a satisfactory solution of our difficulties till your new order came out.

I suppose you have the right for a brief season to exercise your despotic power as you have done, but despotic power is like an edge tool, not all can be trusted with its use. The traditions of the English Nation and of the Christian Church from the earliest days justify passive resistance to unjust and tyrannical exercise of despotic power such as I think you have put forth. Of course you give a reason for it, the worst acts of despotic power have never wanted reasons. But with regard to Beadon Square your reasons evidently do not apply to us as you have told us you would give us a license if we asked for it. So that the only ground for disturbing us in the peaceful exercise of our functions as ministers of the Gospel is, that we will not personally apply to you for licenses to preach. It seems to me idle to talk of breaches of the peace in connection with our missionary work. You know there is none, and there is no danger of any unless it arise from your action.

I note that you quote the words of Him whom we both profess to honor and serve. "Render to Cæsar the things that are Cæsar's." Why did you not continue the quotation? "and to God the things that are God's."

We have disregarded your prohibition of preaching unlicensed—that prohibition we think you had no right in the sight of God to issue. We have not disregarded or resisted your claimed right of dispersing and driving away from us our peaceable and attentive hearers. And if you summon us to answer for our "Wrong doing" we will appear, and as there is no doubt of our being guilty we will bear submissively the penalty for our crime.

It may be that you have committed as fatal an error as you say we have done. Neither you nor I perhaps are sufficiently impartial to judge of this, who is in error the public will judge."—*Indian Chr. Herald.*

Miscellany.

—*Bengal Magazine*; American Cities and Towns:

In every city you see another system of tubes at work to maintain telephonic communication between its different parts. My first insight into the wonders of this system was obtained in a beautiful town in the vicinity of New York, in the house of a medical gentleman of established reputation and large practice. He maintained telephonic communication with hundreds of families, and that at a cost only of about Rs. 200 a year. If one of his numerous patients needs advice, he causes an electric bell in the Doctor's room to ring: the docter rises from his seat, moves forward, and applies his ear to the tube jutting out of one of its walls. The patient communicates his case through it, and the doctor returns answer; and in this way medical advice is placed within call, so to speak, of about 500 families living within an area of several miles of the practitioner's house. At Cincinnati I talked through a telephone to a person in an extremity of a large, colossal hospital opposite to the one I occupied, and though I spoke in a whispering tone and he replied in the same, our conversation was as entertaining as if we were seated *tete-a-tete.* At Detroit I was ill, and needing medical advice I asked my kind and generous hostess to send for a doctor. She walked down into one of her own rooms, spoke to her Doctor through telephonic tubes, and came up with his assuring reply. At another place I saw a lady sending through the magic tubes an order for some extra pounds of meat to a butcher living at some distance from her house. At a place, called Elgin, I wished to look into a large watch manufactory, one of the grandest in the world, and communicated my intention to the manager through a kind-hearted minister, who had accompanied me to the establishment, within which about 1,200 persons, about 600 males and 600 females, were at work. The manager said that he could not let me in without a special permission obtained from the Superintendent at Chicago, a distance of upwards of thirty miles. He however asked us to wait a minute in the reception room, walked up, sent a telephonic massage to, and received a reply from the proper party, and allowed us in with a clear conscience, under the guidance of an intelligent man who could, and did explain the processes, as we looked at them. This is one of the wonders of the new world not yet thoroughly naturalized in the old. The communication in large cities is maintained through a central office, wherein the arteries and veins of this system meet, as in a common centre. Suppose you wish to speak to the butcher on the other side of your city, you have first of all to cause an electric bell to ring in this office. The man on the watch receives your order, attaches the tube to the butcher's house to that close to your mouth, and makes an interchange of thoughts and ideas with that dignitary as practicable as if he were standing beford you!

The city of Chicago is divided by the river of the same name flowing through it into three distinct parts, which are connected with one another by 33 bridges and two stone tunnels under the bed of the river. Some of these bridges are moveable, rather than fixed; and when needed they are easily turned from one position to another. One evening I arrived at one of these bridges, intending to cross it and go to the other side. But I found a lot of conveyances and a crowd of people blocking up the road, and making a move towards the river almost impossible. I advanced, and saw the bridge, the long, ponderous wooden bridge, turned aside and made to be as so much lumber on the bosom of the river, to let some vessels pass along frsm one side to the other. The vessels moved on slowly along both sides of the bridge, now lying on, rather than spanning the river; and when they had passed away, the long, ponderous frame work was brought back to its original position by one man. The mystery was revealed as soon as I walked down, and saw the system of wheels, which rested on the huge, unmoveable wood, and supported the huge framework above, and which could be worked by one man so as to effect the changes of position needed to make navigation on its bosom, as well as travelling several feet above it, practicable. In another place I saw a bridge even larger turned aside, by steam working the system of wheels underneath, as if it were a plaything in the hand of a giant. At Chicago, moreover, I saw big houses of solid masonary lifted up from their foundations, and removed from one locality to another! This is a feat of ingenuity never performed anywhere else, and so it needs special notice. At a place called Albany I saw big wooden houses in progress on the roads from their original to a fresh locality. They appeared like Jagannath's cars of tremendous height, and prodigious dimensions, resting on a system of wheels, and drawn by means of machinery, more than by the muscular strength of leaping and dancing and shouting devotees. These houses are lifted up by means of huge screws, and placed on tremendous planks of wood thrust in; and on these placed above a system of wheels, they are drawn, with all their rooms and furniture intact, from their original locality, and then made to stand on the foundations reared for them in another. When the municipality of a city wishes to see some of its buildings removed from one locality to another, it has simply to pay for their transit, and the desired move is effected. I saw only wooden houses, big as well as small on the move, but I was assured that houses of brick and stone might be, sometimes were, transferred from one part of a city to another with equal ease. Are not the Americans a race of magicians?

—From a letter from Rev. John W. Buttler, Mexico City, in the *Zion's Herald*:

"Our persecutions in these days have not been limited alone to Queretaro. Apizaco, about eighty miles from the city, is one of our points on the Puebla district. Our annual meeting, in January, appointed to this place Epigmenio Monroy, a modest, quiet and devoted young man. Immediately upon reaching the appointment he made many friends. Indeed, so courteous was he to every one, and so upright in his daily life, that he made not a few friends among the Catholics. All give him credit for being very sincere. The congregation began to increase under his pastoral care. He voluntarily started a school and got together at once over twenty children. His spare hours from school and study he employed in improving, with his own hands, the chapel, and beautifying the grounds around our mission premises. With all this he found time to take an interest in the surrounding villages. In one of these, Santanita by name, he gathered together quite a number of followers. Indeed, they became so many that they desired to organize themselves into a congregation. Bro. Monroy reported this case to the missionary in charge and perfected his arrangements accordingly. In mentioning the matter to our superintendent he manifested great joy and enthusiasm.

"On Friday evening, the 8th of April, he presented himself and began his work. After their service was over he started home, accompanied by two members of the new church. He had less than three miles to travel, but this he was not permitted to do in peace. About half way he was met by fourteen men, armed with swords and clubs. Terribly cut and bruised, he was thrown on one side of the road and covered over with straw. His companions were also badly used, but one of them managed to escape and reach Apizaco, where he gave the alarm. The authorities, assisted by volunteers from our congregation, went out and managed to arrest eight suspected accomplices. Poor Brother Monroy was brought to his home in Apizaco—one leg broken above the knee; one arm broken in two places; a terrible cut on the top of his head, and his back all covered over with lighter wounds. He was perfectly conscious, and bade his afflicted wife not to weep for him, but for those who had so ignorantly sought to crush the cause in Santanita by killing him. During the next day, though very weak and a great sufferer, he seemed considerably cheered by a telegram from Puebla, announcing that on the train which would arrive a little after midnight a physician and one of our native preachers would come to his aid. As the hour of midnight came slowly on, Brother Monroy frequently inquired the time, thinking it might be near two o'clock, at which hour the train was due. About twelve he again asked his wife the hour. When informed, he replied, "Never mind, I cannot live till two o'clock; but tell the brethren that, as far as I am concerned, it is all right. I am happy." Half an hour afterwards he quietly fell asleep in Jesus.

"And thus falls the first martyr from the ranks of the Methodist ministry in Mexico. Thus falls a noble hero, one whose name should be written in letters of gold. We cannot restrain the tears as we think of his terrible sufferings and see his afflicted widow and two little ones—too young to understand their loss. But of him we think as among the redeemed martyrs, with Stephen and an innumerable company before the Throne.

"Dear readers of the HERALD, only one week passed after the burial of this noble worker, whom it was our privilege to know and love, ere another took his place. This man will need your prayers. All Mexico needs your prayers. Shall those prayers be given?"

A medical writer believes that two persons in there who consider thenselves invalids, have no serious ailments, and that their disease exist to a great extent in the imagination only "Hardly a day passes that I do not see his opinion verified. There is often some disturbance of the system with those who ask advice, but they are not usually afflicted in the manner they bad supposed, and most frequently not seriously ill in any respect except as to the imagination I have never suffered an hour from any sort of illness, since acquiring the knowledge and experience which enable me to account for many of the seeming phenomena incident to human life; previous to that the monotony of my life would be occasionly interrupted by a scare, from which I would suffer during the time it required to reach the nearest competent physician My imagination has thus presented me at various times with heart disease, kidney troubles, and liver complaint, each of which I left behind me when I come away from the doctor's, and have never heard from since. Few people have any idea of the aggregate of suffering and misery that is silently endured by thousands of our fellow beings, under the supposition that they are victims of incurable diseases, when, in fact, there is nothing serious the matter with them. Every physician of experience is able to refer to many cases where he has been able to lift a terrible weight from the crushed spirit of some suffering mortal by explaining away his fears. It should be more satisfactory to a humane physician to quiet the fears of one imaginary invalid, than to have a hundred rich patients who required his services And yet as to imaginary diseases, let it not be thought that I would advise any person to quietly convince himself that there was nothing the matter and thus silence his fears; there might be some serious trouble, and then the advantage of early treatment would be lost. A skilful physician should be consulted in every doubtful case. The probability is he would find the patient suffering in most cases

from dyspepsia instead of heart disease, or from malaria instead of Bright's disease of the kidneys—that is, from curable instead of an incurable disease."

. . . . It is a very common thing for Christians to pray that the Lord will add His blessings to their works, as if they went ahead and the Lord followed after. A Christian's daily prayer should be that he may know what the Lord would have him do. A Christian's daily work should be the doing of what the Lord sets him at. There is never any doubt about the blessing when that order of service is observed.—*Sunday School Times.*

TELEGRAPHIC NEWS.

London, June 17th: The first clause of the Irish Land Bill has passed through commitee. An amendment, which was brought forward last night by Mr. Heneage (member of Great Grimsby), for exempting improving landlords from its provisions, was rejected by a majority of twenty-five. The Conservative members of the House cheered enthusiastically on this very small majority being announced.—Mr. Gladstone, in reply to a question, said that British troops were now marching to reoccupy Potchefstrom.—The *Daily News* publishes a paragraph, stating that the British Government has called the attention of the United States Government to the operations of the Fenian organization in America.—The second clause of the Irish Land Bill has unanimously passed through committee.—Latest advices from Natal state that when Sir Evelyn Wood's force is broken up, the 7th Hussars will return to England. The 14th and 15th Hussars and the 6th Inniskilling Dragoons will proceed to India, the latter regiment relieving the 10th Hussars.

Marseilles, 18th: Some members of the Italian Club here having hissed a party of French troops who were passing through on their way from Tunis, an angry crowd demanded the removal of the Italian escutcheon from the Club House. The Prefect protested against this act, but the Deputy Mayor had the escutcheon pulled down.—The Prefect of Marseilles has closed the Italian Club here, owing to the hostile demonstration made by its members yesterday.

Malta, 18th: News has reached here that whilst her Majesty's turret-ship Monarch (7 guns), belonging to the Mediterranean squadron was at torpedo practice off Goletta (? Galita), an explosion occurred, in which Lieutenant Baker was killed and several of the crew injured.

Algiers, 18th: The French troops have defeated the Algerian insurgents in the Laghout district in three engagements, killing 130 of them, and capturing many prisoners. The French loss is thirty killed and wounded.

London, 19th: The disturbances which have lately been taking place in Irelend have now almost entirely subsided. This is apparently in consequence of Government continuing to prohibit popular assemblages at evictions.

Marseilles, Sunday Night. Fighting of a desperate character took place here this evening between French and Italians, during which several on both sides were killed and wounded. The cause of this outbreak was the maltreatment of some French soliders by Italians.

St. Petersburg, 19th: Two powerful dynamite mines have been discovered under the bridge over the Catherine Canal.

London, 20th: Mr. Gladstone, in reply to a question in the House of Commons this evening, confirmed the statement made by the *Daily News* that the Government had called the attention of the United States Government to the operations of the Fenian organization in America.—The Roman Catholic Archbishop of Dublin has issued a pastoral letter strongly urging *moderation.*

Marseilles, 20th: Two hundred arrests have been made in connection with the late disturbances.

Rome, 20th: Great excitement prevails throughout Italy in consequence of the Marseilles affair.

London, 21st: The third clause of the Irish Land Bill has passed through the Committee.—The Marquis of Hartington (Secretary of State for India), replying to a question in the House of Commons last night, said that the Indian Council was preparing a scheme for revising the scale of Indian military persons, and that the same will come into operation in the course of a few weeks.

Constantinople, 21st: Lord Dufferin, the new British Ambassador at the Porte, presented his credentials to-day, and had an audience of the Sultan, when cordial references were made to the ancient friendship existing between England and Turkey.

Sophia, 21st: Mr. Zankoff and other Liberal leaders in Bulgaria have been arrested for attacking Prince Alexander and insulting the Government.

Rome, 21st: An anti-French demonstration has taken place here to-day.

London, 22nd: The Census which has lately been taken in Ireland shows a decrease in the population of 250,000.

Rome, 22nd: Popular excitement in Italy respecting the Marseiles affair continues, and demonstrations against the French have taken place at Naples, Turin, and Genoa.

St. Petersburg, 22nd: The semi-official *Agence Russe* contradicts the rumoured negotiations between the Russian Government and the Tekke Turcoman deputation.

Sophia, 22nd: The diplomatic body here having protested against the arrests of M. Zankoff and other Liberal leaders for attacking Prince Alexander and insulting the Government, they have been released. There is a popular agitation in Roumelia expressive of sympathy with the Bulgarians.

Tunis, 22nd: The Steward of the Bey of Tunis, being charged with malversation, has taken refuge at the British Consulate.

PASSENGERS SAILED.

Per Str *Hispania*, 18 :

Mrs and Miss Kilbold Stuart, Rev Mr and Mrs Campbell, Mr. C Vittis, and Mrs Blyth, Mrs Hennessy and infant, Mr Gibbons, Mr McDonald, and Captain Hillcoat.

Per Str *Wistow Hall*, 18 :

Mr and Mrs Legeyt and infant, Colonel Shaw, Mr Hoey, Miss Hoey, and Mr Mitchell.

Per P and O Str *Nizam*, 21 :

For Southampton.—Dr H G Hall, Mr H Adamson, Capt G O'B Carew, Capt F B Garfitt, Mrs W S Smith and child, Mrs Harvey, Mrs C M Hailes, Revd F Gough, Miss Gough, Miss Jones, Mrs Croad and infant. Mr and Mrs C H T Crosthwaite and infant, Surg-Major T O Farrell, Mr Gillett, Mrs Barker, Mr John Tack, Mrs David Hughes, Mr Powell, Capt Gills, Mr Jones, Mr C W L Floyed, and Lt F Geldard.

For Brindisi.—Mr R S Routh, Lieut F W J Attree, RE, Mr L N Broome, A Gentleman, Mr H A Richardson, Mr E E Sawyer, Mr A A Atkinson, Col E H Power, Hon Justice C Pontifex, Lieut E C Kelly, Dr Horace Day, Vety Surg J K Grainger, Mr Richard Remmers. Major E W Addesley, Mr R Smeaton, CS, Mr R Lambert, and Lt G Davidson.

For Venice.—Surg-Major J and Mrs Keess. Surg-Major Wyndowe, Lieut Fuller, and Lieut-Col Steward, Mad Cavy.

PASSENGERS ARRIVED.

Per P and O Str *Siam*, 20 :

From Southampton.—Mr Rich, Dr W G Simmonds, Mr A W Hemans, Mr A W Ozlumper, Mrs Ozlumper and infant, Mr W P Fowke, Mr G D Marston, Mr G Nash, and Lieut-Col and Mrs Low and infant.

From Brindisi.—Mr W A Talbot. Capt A D Anderson, Lieut-Scott Moncrieffe, Mr W H Newnham, Lieut-Col Chapman, Major E P Mainwairing, Mr G R Thom, Mr McNaughten, Mr R Fagan, Mr Ross Mangles, and Mr McGregor.

Domestic Occurrences.

BIRTH.

MACARTNEY—June 20th, at Malegaon, Camp, the wife of the Rev. F G Macartney, of a daughter.

MARRIAGE.

HOTHAM-CAREW—June 21st, at Bombay, William Charles Hotham, Commander, H M Indian Marine, son of the late Rev. Edwin Hotham, to Aileen Agnes, third daughter of Captain George O'Brien Carew, I N Superintendent of Marine, Bombay.

DEATHS.

ELSEY—June 10th, at Kotree, Sind, Jane Elsey, the beloved wife of T R Elsey, Engineer, I S Flotilla.

NOLAN—June 17th, at Bombay, William Alfred Radolph, son of William and Henrietta Nolan, aged 1 year and 2 months.

GILDER—June 21st, Love Lane, Byculla, Melville, the infant son of Rev. Geo. K Gilder, aged 2 mos. 13 days.—"He shall gather the Lambs with his arm and carry them in his bosom."

"BOMBAY GUARDIAN."

Subscriptions received from 18th to 25th June 1881.

Surgeon Major Theobalds, 31st July 1881, Rs. 11-14; J. H. Irvine, 15th August 1881, Re 1; Apothecary B. Adams, (Paid by J. E. Hanley Ahmednagar), in part payment, Rs. 1-13; A. H. Baynes, 28th February 1882, Rs. 21-12; Rev. A. C. Grieve, 31st May 1882, Rs. 12-3-6; Rev. D. Mackichan, 22nd April 1882, Rs. 12-4; Rev. H. C. Squires, (2 copies) 22nd December 1881, Rs. 12; Rev. R. Stothert, 31st December 1881, Rs. 10-14; A. B. F. Myers, 31st December 1881, Rs. 6; Dr. W. Jeddo, 30th April 1881, Re 1; Dr. W. P. Partridge, 1st April 1882, Rs. 18; Henry Bailey, 8th November 1881, Rs 15-4; I. Peters, 1st May 1882, Rs. 7-10; A. E. Ramsay, 1st June 1882, Rs. 7-10; J. B. Keith, 1st June 1882, Rs. 7-10.

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NOTICE.

ALTERATIONS OF TRAINS.

On and after Friday the first of July 1881, the following alterations of, and additions to, the Passenger Train service upon this Railway, will take effect, namely :—

First.—The Up North-East Mail Train will leave Jabalpur at 6-10 a.m., instead of at 5-10, and will arrive in Bombay at 9-15 instead of at 8-15 on the following morning.

Second.—The Down Passenger Train will leave Bombay at 6-0 a.m., instead of at 7-0 and will arrive at Jabalpur at 4-15 p.m. on the following day.

Third.—A new Passenger Train will start from Bombay at 8-15 a.m , reach Bhusawal at 10-35 p.m., leave there for Nagpur at 10-50 instead of as at present at 10-20, and will arrive at Nagpur at 11-15, instead of at 10-35 on the following morning.

Fourth.—The Up Passenger Train from Nagpur will start at 7-45 instead of at 7-0 a.m. and will arrive at Bhusawal at 8-15 on the same evening.

Fifth.—The Up Mixed Train will leave Nagpur at 2-0 p.m., instead of at 1-30. It will reach Bhusawal at 6-0 the following morning and will run on to Bombay as a Passenger Train leaving Bhusawal at 7-15 a.m. and arriving in Bombay at 10-40 the same night.

Sixth.—The Mixed Train between Bombay and Poona will leave Bombay at 12-0 noon instead of at 12-30 as at present, and will arrive at Poona at 10-15 p.m. It will leave Poona at 6-45 instead of at 7-30 a.m. and will reach Bombay at 4-5 in the afternoon instead of at 6-30.

Seventh.—The Mixed Train between Sholapur and Wadi will run on also to Raichur. It will leave Sholapur at 8-10 instead of at 8-0 a.m. and will reach Raichur at 8-25 the same evening. It will leave Raichur at 5-30 a.m. and arrive at Sholapur at 6-20 the same evening.

Eighth.—The Local Train service between Bombay, Kalyan and Kasara, will be slightly altered and improved.

Ninth.—The Mixed Train now running between Igatpuri and Bhusawal will be discontiuued after the end of the present month.

Tenth.—The Mixed Tains on the Dhond and Manmad and the Amraoti State Railways will be altered to run in connection with the main line Trains.

All other Trains by which Passengers are carried will continue to run as at present.

2. Passengers from Stations between Bombay and Bhusawal for places between Bhusawal and Jabalpur, will not be booked by the new Train mentioned in the third para above, and, in like manner, passengers from Stations between Bombay and Bhusawal, for places between Bhusawal and Nagpur, will not be booked by the Down Passenger Train referred to in the second para above.

3. The Khangaum State Railway will be closed on and after the first of July, until further notice.

4. For other and consequent alterations, as well as for information as to Trains by which Horses and Carriages willbe conveyed, and for further particulars, see the published Time Bill, dated the first of July 1881. Any additional information can be obtained at the Stations or of the undersigned.

HENRY CONDER,

Bombay, the twenty-first of June 1881. *General Traffic Manager.*

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For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.
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TASGAON, SATARA DISTRICT, M. KUVARJI.
27th March 1881. *Sub-Judge.*

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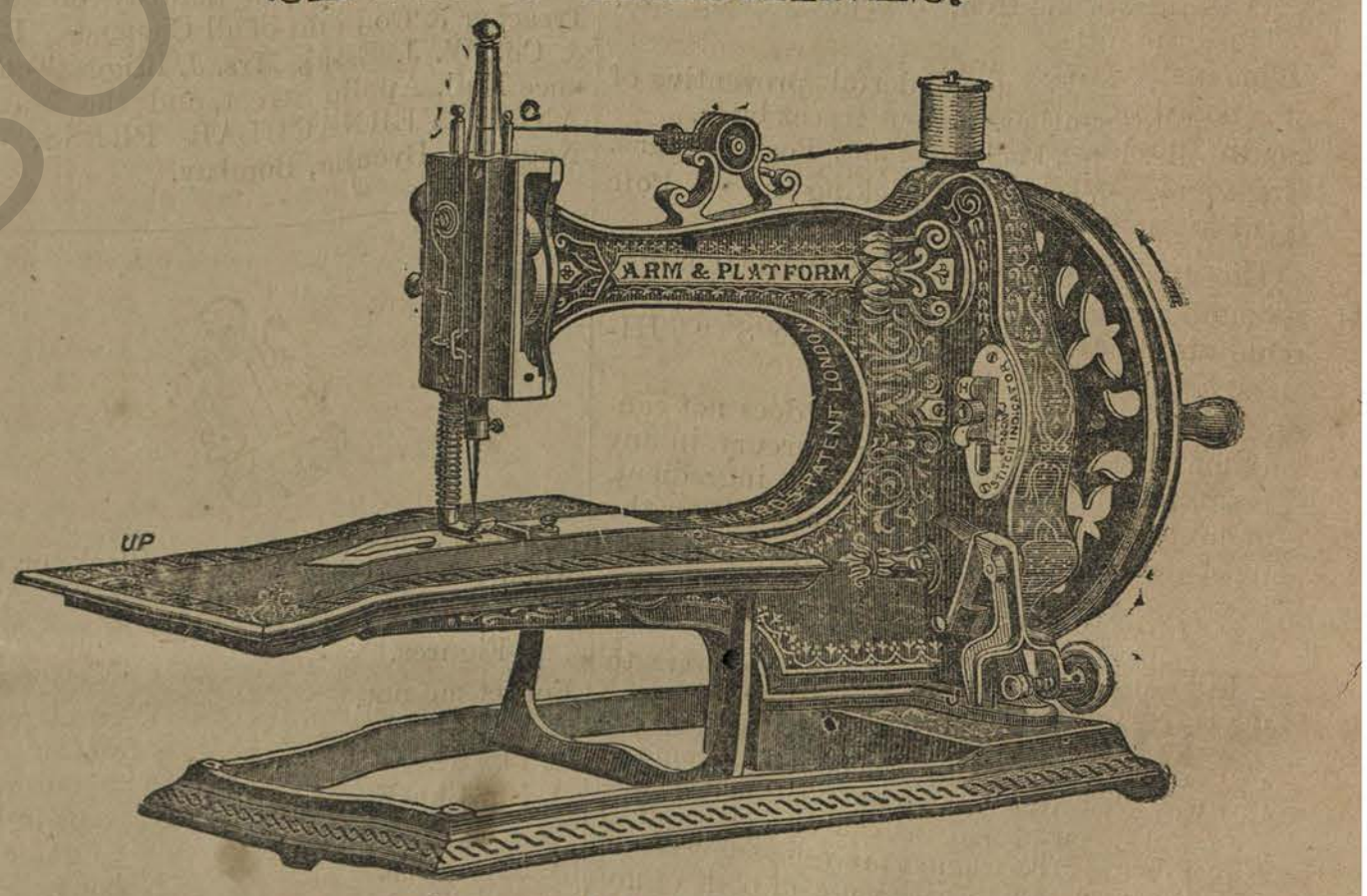

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